[15 cont.]

124 Sometimes he would come back after a few days and ask: "May I hear once more what you have taken down? Something else has occurred to me, add this and that." In each case he would know exactly on which sheet the passage was, although he could not read any of it, proof of his attentiveness and his good memory.

128 192 177 Sometimes it may appear as though the linguistic dress of this first part excessively conveys my European technical terms and not the simple language of the informant. This is not the case, however, for such technical terms are found in both Chinese and the Tujen language. Chinese and Tujen have their own words for trance, meditation, offering, libation, prayer, etc. They distinguish between slaughtering and offering a sacrifice, between monk and layman, etc. These are, after all, the conceptions of a people who has not only been extensively influenced by Lamaism with its abundant religious forms, but also has active intercourse with Chinese culture. It should therefore be emphasized that all the words at the end of a chapter under the heading "Word List" come from the informant, including the indication of a possible Tibetan [16] or [198] Chinese origin (3). It is not surprising that so many Tibetan

3. [Foreign text p. 18.] Mr. Unkrig had the kindness to check the word lists. In the process it turned out that the informant was quite reliable with his information concerning the Tibetan equivalents. Where it seemed necessary (not always), these equivalents have been added to the individual chapters in the univocal form of the written language (Tib. and Mong.), with the entry (Unkrig). I am further indebted to Mr. Unkrig for many another linguistic suggestion and above all for the inspection of the lexicons and Lamaist literature that otherwise was not available.

[16 cont.]
128 loanwords are cited, for Tibetan is the official language of
192 Lamaism, which occupies such a large place in the life of the
177 people. Here it should be mentioned that the old man desig-
[198] nated the expressions from Tibetan or Mongolic as "higher lan-
[186] guage" or "literary language," a value that he did not accord Chinese.

Finally a note with regard to the peculiar nature of this
114 work. It presents a popular religion, and that of a certain group.
[184] This means in the first place that not everything can be gen-
eralized for the Koko Nor region, not even for all the Tujen.
[179] Secondly, one will find no accounts about the dogma, the official rites, or the secret practices of monastic Lamaism and the higher Bon religion. The Tibetan and Mongolic writings give this information. Also, it was unnecessary to cite the basic literature on this subject, at least not to any considerable extent. To be sure, this is not infrequently done, but only when it seemed to be required for an understanding of the popular customs. In such cases it was preferable to start from linguistic considerations. On the other hand, a presentation of the popular religion as practiced is a help for knowledge of the
[177] official religion. The popular belief, with its various customs, casts new light on the multiformity of monastic Lamaism, which has adopted so many pre-Buddhistic traits from the conceptual realm of Central Asia.

6. The Transcription of the Tujen Language

104

The transcription of the Tujen words and the Tibetan-Mongolic loanwords is based on the orthography of the DMF. For practical reasons, however, the large letters were replaced by small ones and the diacritical marks simplified. The following table presents first the orthography used here (S), under it the one used by P. A. Mostaert in the DMF (M), and under that the phonetic values of the Anthropos alphabet (A).